

INTEGRITY

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SUBJECT~MATURITY

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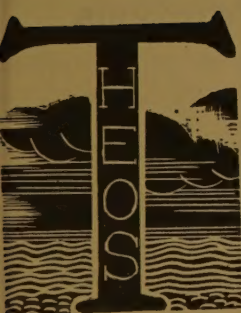
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EDITORIAL



THE OPENING OF THE HOLY YEAR finds good and evil drawn up in battle array. Most Christians have had, or will soon have, the veil lifted for them from a society which puts up a pious front while worsening at a sickening rate. Most Christians, too, have felt the surge of grace throughout the world. It should be a glorious year, one in which we are shaken finally loose from the cramping effects of secularism, and the paralysis of an abject conformism, one which sees the end of the cowardice which comes from relying on ourselves and our own petty schemes rather than on the inexhaustible power of God, Who makes martyrs of weaklings, and Who unfailingly brings good out of evil.

Our Holy Father has taken the lead in using spiritual weapons against the enemy by making 1950 a Holy Year. We are going to print each month in capsule form (under the title of "Beloved Sons and Daughters") some of his specific directives to the faithful.

We ask our readers to pray for the staff and writers of INTEGRITY this coming year, that God may open our minds and hearts to the truth. We shall pray that God will use our readers as instruments for making the new world in Christ.

THE EDITORS



Our Infantile Paralysis

"Unless ye be as great big children ye shall nowise enter into the kingdom of our modern world. Unless ye remain at a mental stage of perpetual adolescence ye shall be cast into outer darkness where there is nothing but maladjustment and neuroses." These are the basic texts we live by, the Magna Carta of the education we give our young.

The difference between a child and a man lies in two things: in what it wants and how it wants it; in its interests and its activities. The child is parasitical, acquisitive, wanting to take to itself (to the extent of stuffing it in its mouth) everything it sees. The man is independent, constructive, prepared to give as well as take. When we become men, the Apostle says, we put away childish things. Yet a glance around us shows that we cling to them, and by our example encourage our children to do so. We make a show of infantile eagerness to see a game, and express exaggerated disappointment when we fail to find tickets. Instead, we should be training the children—in whom such eagerness is comprehensible—to curb such manifestations of ecstasy and of regret. Our living habits are those of babyhood. We eat soft food and we drink soft drinks. Milk, the proper food of infants, has become the staple diet of an aging nation, and what was once called the staff of life has become highgrade blotting paper which could sustain no one for very long. Our teeth never encounter a crust and rarely do we bite a fruit, preferring the baby way of drinking it from a bottle. We seldom walk more than a few blocks and are careful to give the children carfare lest they tire their little legs. We ply these babes with pocket money so they may never have to resist the desire for a sweet, for "we know how hard it is not to have what you want," and we do not appear to know how good it is *not* to have what you want. We

think we are doing our duty by our descendants when we teach them the means to acquire what they want instead of teaching them not to want it. (What far-reaching results such a teaching would have on our industry! For we are indeed a nation of shoppers.) We think that teaching them to be successes, in games, in sex, in business, is all the education they require to be fully equipped grown-ups. We are actually only teaching them new games to play with, fresh toys when the teddy bears and trains get tiresome. Young people are encouraged to be creative with clay and cloth, with paint and plastiline, with every material except the one always available and always free of charge, their own natures. They are given the tools of any craft they have in mind to try their hand at it but they are not given the instruments of thought their minds could usefully handle. They are thrown a few haphazard ideas to play with which make no more sense of the cosmos than worn out bits of a jig-saw puzzle. So in discouragement they turn their minds away from its God-given purpose of thought and busy their brains with problems of sport or money-making.

We encourage our young to live in a world of make-believe because we feel that it is safer than the world of reality. We systematically teach children to live for play and are surprised when in times of crisis they act like children. It is true that "all work and no play makes Jack a dull boy," but it is equally true that "all play and no work makes John a dumb jerk." If sports were just a youthful passion, we could willingly condone it, but when we see them become the favorite topic of middle-aged professors and elderly statesmen, when we hear ministers of religion discussing the merits of a halfback or the subtleties of a pitcher, we recognize that theirs is no temporary intrusion into the world of childhood, but a frantic flight from facts.



This is comprehensible enough. The twentieth century has many facts it were pleasanter not to face. We have taken refuge from the things we cannot entirely forget, the wars and the depressions, the concentration camps and torture chambers, in the make-believe world of sports. At a time when honor stands dishonored and fair play is an antiquated notion, we gladly fly to the artificial world of sports where honor and fair play are enduring slogans. In a world where in great part law is lawless and justice just ignored, the rules of the game create a comforting sense of security. Is it any wonder we encourage our children to inhabit a world so much more to our own liking than the world we adults have made? But is there any hope of re-making the real world in a more tolerable pattern if we leave the young in their play-world? They will be called out of it roughly enough one day, so should we not lead them out of it now and help them to grow up?

They Need Light to Grow

The first requisite for the ripening of the seed is light—that is, in the case of man, a true conception of his function in the universe.

Both in the animal order and the human order the end of puberty is the beginning of maturity. What prevents *us* from ripening is the underlying idea of our own animality. Maturity means ripeness for a purpose. In the vegetable and the animal orders it means fitness for physical reproduction. In the human order it not only means fitness for reproduction and the entailed physical responsibilities—nurture and defense of a family. In man or woman it is fitness for moral responsibilities, for spiritual care, which indicate maturity.

In healthy periods of civilization minority ends with the end of puberty. No matter how unpleasant the world may seem or how little the youth may care to face it, he does so because he is indoctrinated with his obligations to his fellow-men and their common Maker. In the past kings took over the reins of government at an age when our boys are as yet ineligible to drive a motor vehicle. In the heyday of the Sorbonne, of Oxford, of Bologna, men were graduated from these universities at an age when our boys are getting ready for senior year in high school. It may be argued that they did not know as much then; and it is true that in the exact sciences there were fewer facts to know. But in philosophy and letters few will deny their superiority nor the clarity of their reasoning and the maturity of their judgment. There were foolish youths then as always, but thought was taken

seriously in its own right and not simply as a means to a higher-salaried job. The mind was trained in the university and the character was trained in the home or the school and the young people were prepared for the struggles and the stress of life. The schools now have no time for character formation, nor standards for measuring maturity. Only a mature person can judge of maturity and only after a certain amount of all-round personal contact. In crowded schools the busy teachers cannot have enough personal contact to judge them. So intelligence tests are substituted as a basis of assessment. A boy I know, who comes from a literate home, after having dawdled over Latin and having lazed over Greek for a few years, entered a high school and was given the usual intelligence test. His parents, who had suffered from his refusal to work, his rejection of responsibility, and general immaturity of character, were very astonished when they found they were being congratulated on having "the most mature boy in the school, years ahead of his age." These conclusions had been arrived at on the basis of a wide vocabulary which he had acquired by no effort of his own. If educators do not know what maturity is, how can the student know and work toward it?

The educators do feel, however, that there is something lacking in their products, so they drag out the hothouse process of education—and with it the cherished adolescent atmosphere—as long as possible. This long postponement of living brings, not ripeness, but decay. Responsibilities are so long deferred that the college boy has lost the zest to ponder them. Nor is there any chance he will ever want to unless he is given a good reason for doing so. It is not enough to be able to reproduce ourselves. We must know *why* we are doing it. If the reason is not good, youth cannot be blamed for running away from reality. Unless we believe that there is "no proportion between the pains of this life and the joy to come" then logically death becomes the one great unpleasantness never to be mentioned, old age a nasty condition of decay to be disguised as well as possible, and only the years of health and beauty are worth living at all. If we look upon ourselves simply as intellectual beasts, then there is no maturity beyond the physiological ripeness of puberty, nor is there a need of any.

They Need Pure Air

The second requisite for the growth of a seed is pure air. Youth needs the atmosphere of a sound society.

The various manifestations of our unsoundness, economic, domestic, educational, have been often enough examined. Self-

evident proof of our unsoundness is the extraordinary rise of insanity in the last thirty or forty years. Either life is worse than it used to be or we are less fit to cope with it. Perhaps we are not being prepared to cope with it. Perhaps we are not teaching the facts of life to the children, or not the right facts. We do teach them some things, I admit. They know quite a bit about fetal development and coital incompatibility. But these are only parts of facts about parts of life. They are not learning the fundamental facts which have to do with good and evil, courage and cowardice, intellectual honesty and love and fidelity, the need for pain, the dignity of death. They are only learning to avoid learning them—and at this we are excellent teachers. If they don't succeed in avoiding facts, if life insists on violently embracing them, they develop painful trauma and are incurably maimed. Experiences which used to build character now build mental institutions. Our young people cannot ripen in a society that is unsound. They are immature because our old people are, and our old people dare not grow up because the alternative to childishness is despair.

They Need Love

The third requisite for the ripening of the seed is moisture. Love is needed to keep the spirit from drying up, and to nourish its growth.

We hear a great deal about the love we owe our children. Even the intellectual-beast school concedes love to have teleological value. But there are many kinds of love. The love we shower on our children should be of the highest quality, which, like "the quality of mercy is not strained." It is natural and simple and flows from the heart and not from the mother-craft-book. It does not tie children to apron strings nor does it try to appear indifferent to their ventures. It lets them take reasonable risks for it entrusts them to their Mother in Heaven. Thus as they grow in stature they will also grow in courage, in prudence and in grace, with no shadow of momism or "father complex" to darken their paths. The example of truly mature love between parents is the best antitoxin to the hysterical love of the magazines and the movies. Living and growing under the wings of such an affection can make straight the paths of the next generation, can keep its feet off the tortuous and thorny ways of worldly loves.

But how shall children learn to grow up in homes where their elders envy them their youth? Where mothers try to grow down to their daughters, where paunchy "pops" call themselves "one of the boys," and white-haired grandmothers bedeck them-

selves in bridesmaids' finery and chatter of "we girls." If the young see around them idolatry of youth, they cannot be expected to renounce any characteristic of that perfect state.

Many parents are infinitely careful to let no breath of authority taint the beautiful big-sister and big-brother relationship with their children. They try so hard just to be boys and girls together lest the young think they are telling them what to do; they keep their own experience out of their way until the youngsters finding the job of making decisions too big for them start to shirk it as we are shirking ours. They must know that there is an authority, but a loving one which prefers cooperation to duress. In united families there is cooperation in all things; the children are told of difficulties and their help secured. They share in the responsibilities and in the joys of the whole group. A child should feel that everything he does affects the welfare of the group as a whole. Parents who make sacrifices in order that their little boys may have as many ice cream cones as the Jones' boy are silly. If they think he must have everything, he will think so too and will expect the world to give it to him when they are gone. Parents have plenty of sacrifices to make in serious things. "But the poor child cannot be expected to know that there are more serious things than sundaes . . ." No, of course not—if he is never told. Most parents know, but do not always remember, that it is more important to sacrifice leisure than money, better to have a good game together once in a while than to let Junior go much to the movies, that it is more useful to teach him to make things than to give him money to buy them, and to teach him to rely for entertainment as much as possible on his own resources—in general to be independent and self-reliant. "But we do teach our boy to be independent," cry some parents, "We let him sell papers and help out at the store." This, however, is usually done to give him a sense of business, and not for any serious motive such as helping with the home expenses. Or it is done in order that the youngster should have more petty cash with which to indulge his whims. That is teaching him what he already knows, to live for himself, not for others. It is not only we who must love our children to the point of unselfishness, but they who must love us, not for our sakes but for theirs, or they will never grow up. And we alone can teach them this.

Another means of keeping close to them, provided we begin early enough, before they can read, is to read interesting books to them, instead of letting them look at the comics while we enjoy our deserved and longed-for book. This habit will form an in-

valuable link between parent and child. It is a means of touching on serious topics which never come up in the ordinary course of talk. It will open doors which nothing else can unlock and prove a subtle means of help and guidance. It is all the more necessary because of the horizontal division of United States' humanity into age groups which does so much to prevent a true exchange of ideas between generations. This arbitrary division is, perhaps, more than any other single factor responsible for the inanity of so much youthful talk—and consequently of youthful thinking as well. Instead of listening to their grandfathers' friends discussing matters of moment and talking of serious topics with men of their fathers' generation, these youths are condemned by convention to spend their leisure listening to the drivel or the eventually wearisome wit of fellow teen-agers. It is partly the smallness of modern apartments which breaks up the family group, prevents mixed gatherings of friends and leads to the club-life at the drug store. It is chiefly because parents have lost touch with their children and think they don't want them around and fly the premises in a panic. Actually, intelligent young people are frequently flattered to find the older people talking to them seriously so parents might find it rewarding to stay and be human. The restriction of social life to contact with persons as ignorant as oneself is certainly fatal to conversation, that is, true conversation, which is an exchange of ideas and experiences and not just small talk. It is equally fatal to mutual development. Nor is the drug store, where so many of these meetings take place, a stimulation for the mind. These youngsters sitting high on their stools, looking over into various slops, surrounded by shelves bulging with bubblegum and beauty creams instead of books, fill one with compassion for a generation which has been helped by its elders to grow but not to grow *up*.

They Need Good Soil

The fourth requisite for the ripening of a seed is soil. It doesn't always have to be fine loam. Grit and sand and gravel are just as necessary as leafmold for most plants. They provide the minerals which give firmness to the stalk and let the roots get a good grip.

It is a truism that boys who have had a struggle since their early youth frequently grow into bigger men than some sheltered youths. Even though they may not be as developed intellectually their characters have been matured by difficulties and responsibilities for which there is no effective substitute. The generation that grew up in the depression are for the most part far less

childish than their parents or their children. But even those who do not come up the hard way can find plenty of salutary hardness in life if they are trained to face it. Even so apparently small a thing as resistance against group pressure in school, college or office will make a youth into a man. It is very difficult to teach a child the need for this. If we harp on it too much we may make him a hopeless conformist. The pressure of the school group is so strong that the family has to wage constant war to save the child from the casting mold. It is very uncomfortable for child and for parents. The resistance is easier to induce in large families where there is an opposite-group pressure. It is easier still if several like-minded families live in the same neighborhood, send their children to the same school. Every family that resists the conventional foolishness makes it that much easier for others. But this being *different* is never easy, and with some children it is not possible at all. But let us not be scared by the trauma we hear so much about. Wounds are natural to man and he must learn to heal. Without some cuts and bruises no lad ever developed strong muscles or sound bones or lived to reach maturity.

Why Don't Catholics Mature?

We have seen that human development follows the same lines as that of plants, requiring the light of a clear belief, the atmosphere of a healthy society, an affectionate home life which is like life-giving water, and the soil of hardship and difficulty in order to attain fruition.

Now why is it that so very many Catholic boys are permanent adolescents? Their religion gives them a true conception of their function in the cosmos, they were raised for the most part in unbroken homes, lived in a Catholic atmosphere and did not entirely escape difficulties. What then is lacking?

We Catholics, like some Negroes, are trying to "pass." We are not prepared to live our religion in all its implications of prayer and penance and poverty. Perhaps it is because these things seem un-American and even a little psychopathic, and because we think we must be successes—like everyone else—in order to advertise God. We want to "pass," want to be all things to all men, so we pass away without having been very much to any man or anything much to God.

We teach our young Catholics the ways and means of being as indistinguishable as possible from the herd. On Sundays and days of obligation they sidle out from the bunch and go sheepishly to church. On Fridays they avoid meat, and they even avoid blacklisted movies if they can. But wherever there is no specific



interdiction, wherever it is a question of character rather than commandment, they happily follow the herd. When our children are small they must wear the same type of shirt as the rest, when adolescent they must kiss the same type of girl. Some Catholic boys take their religious instruction seriously enough to have qualms about necking, but dare not brave opinion by taking a girl

out without kissing her or going out in a group of avowed non-neckers, so prefer to sink their "difference" in whiskey or in beer. The fear of lechery explains a great deal of the drinking amongst Catholic boys. If fornication can only be fought with drunkenness there is something wrong with the way our religion is being taught. Too many Catholic institutions teach a watered-down Catholicism which stimulates no one to the heroism necessary for everyday life. Christ's disciples were so filled with the Holy Ghost that observers thought them drunk though it was early in the morning. The Holy Spirit is indeed such a stimulant that no other spirits are required. Obviously those boys have not been kept close enough to the Holy Ghost to feel the tongues of fire or they wouldn't be falling back on the passing warmth of alcohol.

And since there is a certain light that lighteth every man that cometh into the world, the fraud of watered-down religion is in the long run detected by the young. Those who do not drown their disappointment at life in drink, deaden it with business or wear it down with exercise, and some as we know give up either their religion or their sanity.

I once asked a priest who had taught for many years in high-grade Catholic colleges why so many of the young people they graduated were lamentably childish, why the vast majority seemed incapable of self-government or even of serious discussion. He said sadly that a large proportion of the teachers were of the same mental age as their pupils. The faculty members had so long simulated an exclusive interest in sports, had so long eschewed serious subjects, had tried so hard to speak the language of youth, that this had become their only tongue—spoken even amongst themselves. It is not with the gift of such a tongue that the Holy Ghost endows His faithful, nor will it suffice to communicate the glory of God. Once when I said to a young priest who had just

spoken very familiar, loving words about God: "Father, it's good to hear you talk like that. Most of the priests I know do not," he answered, "We can't often do so, even among priests; at the seminary the conversation was almost always about something else. . .," and his voice was full of sorrow.

Youth, therefore, eternal youth is everyone's ideal. It is the cult not only of the ignorant but of the instructed, since most of these believe only in the here-and-now and those who believe in more dare not behave as if they did. The educators of various schools are satisfied to get more and more expensive kindergarten equipment for the establishments where they condition the young for this playful world. Clerics of diverse faiths are satisfied to improve playroom facilities for their flocks and let them substitute generosity of purse for generosity of heart and mind; letting them relax thereafter in the pharisaical conviction that they have done their share.

Until this attitude changes our young will not. It is not without significance that the one genuine myth creation of the twentieth century is the figure of the child who refused to grow up, the boy who escaped into a private dreamland in order to avoid being a man. Peter Pan, coupling the name of the Apostle with the name of the faun, the animal all-god of antiquity, is a valid symbol of our time. A vestigial Christianity grafted upon an antique survival with the Faith drained out of both, is a true summary of our civilization. The imaginary pipes lead us in our scamper back to the happy dreamland of nursery thoughts from which we shall soon be awakened with an iron sound.

MARION MITCHELL STANCIOFF



What Is a Grown-Up?

It is an interesting fact, though not necessarily edifying, that the only people who can really insult one another in this day and age are Catholics. The modern mind which dilutes its wine with barley water and files the edge off every sharp instrument, has replaced the barb on the end of the insult with a soft rubber vacuum cup. Take for instance the adjective *immature*. This seems to be the best the modern can evoke in the way of an insult. Yet how weak an insult it is! First of all it doesn't sound like an insult. No polysyllabic word can be uttered with much vehemence, especially if it ends with *ure*. Just imagine (to prove my point) two truck drivers in traffic, with one calling the other immature! It is far too lady-like an insult to suit a virile circumstance.

More important than the sound of the word is the clammy psychological inference that usually goes with it which implies that the immature person is less guilty than sick. Immaturity, the modern implies, is something you *catch* like a cold. The insult becomes a soft baby-slap. "The poor dear doesn't know any better."

A Christian insult is a veiled compliment, that is to say, it is an admonition. It implies that whatever is wrong with you spiritually is to some extent your fault, and that you can correct it with God's help which is always available for the asking. Certainly there is far more hopefulness in the diagnosis of ill-will than in the diagnosis of sickness. It is more of a compliment to say you are responsible even for your irresponsibility than to say that you are the sad prey of uncontrollable circumstances.

I consider this point a necessary introduction to a study of the chronic childishness and prolonged adolescence which is a sign of the times. You and I have a personal and social guilt in relation to the condition of adult irresponsibility. Simply because immaturity lacks the sharp edge of malice or brutality we are inclined to laugh it off as just good old human nature. We forget that immaturity and malice frequently have the same dire results, both here and hereafter.

The first step in the program is to define maturity. What does it mean to be grown up?

A Custodian of Life

We say a tomato plant is mature when it produces tomatoes. By the same token we can say a human being is mature when he marries another human being and has babies. This provides a

factor in our definition, but it isn't wholly satisfactory. Having children is a sign of biological maturity, but man is not merely a biological being—this is a weakness in the comparison with the tomato plant. There is, however, a strong point in the comparison if we see in the two acts a discharge of an obligation owed to the species by the individual. The tomato plant is mature when it reproduces the life of the species. Man is mature when he reproduces the life of mankind. In childhood the individual gratuitously receives life and sustenance for its physical and spiritual growth. Justice would see in this the accumulation of a debt. The indebtedness is to mankind in general, to the parent and friend in particular, but the discharge of the debt lies not so much in the quarter from which the gift is received, but toward the new lives to be produced and sustained. When the individual takes up this responsibility and begins to discharge it he is mature. The mature man is a custodian over life.

Four Kinds of Reproductivity

At first it might seem to be an over-simplification of maturity to equate it with parenthood. To say that maturity is a state of reproductivity is less a definition than a key that will open the door to a broader vista of the subject. There are other forms of human productivity besides parenthood. We could, for purposes of brevity, reduce the number to four.

Man reproduces life in four ways, through parenthood, through thought, through art, and through apostolicity. Parenthood is a form of reproductivity that is pretty obvious. It is all very tangible and matter of fact. Thought and art are two categories that have become vague and romantic, encrusted with all sorts of silly notions. So let's talk about them.

Thinking, it can be presumed, is the natural function of any man who has a mind. The product of thought is an idea. When a mind has an idea, spirit produces spirit. There is a sort of wedding between the knowledge that man has and the things he observes, and out of this wedding a new life is born, called an idea. Ideas, like children, must be nurtured to maturity. To have an idea is both an occasion for rejoicing and the beginning of responsibility. The realization, for example, that "God is good," implies the tremendous obligation of worship. To evolve the idea that "human freedom is precious" may involve the responsibility of giving your life to prove it. To conclude that "every man has a mission to fulfill" is less a conclusion than a beginning. To think habitually "just for fun" is intellectual contraception. To think and not nurture the idea is intellectual abortion.

Men, when they think and teach, are reproducing spiritual life. This is the normal thing to do whether you have attended Normal School or not. Mankind needs ideas more than it needs bread. The man, then, who thinks and gives to the others the fruits of his thinking is repaying his indebtedness to mankind in a mature way.

To paraphrase Gill's famous remark, the thinker is not a special kind of man, but every man is a special kind of thinker. We do have, however, along with the common garden variety of thinker, the man who devotes his life to tending ideas much as other men might devote their time to tending sheep. These intellectuals and scholars provide a tremendously valuable function in society. Their job is not, as is sometimes supposed, to do the thinking for the rest of us, but rather to make sure that the treasury of human wisdom be sustained and nurtured to greater growth. Where the average man's thoughts are about local and specific matters, these men deal with the essence of things and universals. Thus they maintain intact a kind of convoy that accompanies man in his voyage through time, carrying spiritual food, protecting him from ignorance, providing man with a life line from where he is to where he is going.

The third form of human reproduction is art. Few words have suffered more the ravages of sloppy thinking. Art is best defined as human skill in making, whether it be bridges or phrases, false teeth or tables, solariums or sonnets. The act of production through human skill can only be analogously termed a reproduction of life. There is, we must admit, an invaluable something in every thing made by the craftsman which is a part of himself. When a man makes something he expresses a certain life that is within him, and the thing made is used to facilitate the life of others. When an artist takes his raw materials (a baker may take wheat, yeast, water and salt, a poet may take nouns, pronouns and verbs) the order that he gives to these materials comes from him. The order of bread or a sonnet is not in the parts. The order is in the maker. He puts this order in his work, and it is this order that the user abstracts from the thing made. The man who by his effort makes the things that sustain the life of the body and the life of the spirit is a mature man. He is discharging in an honorable way his indebtedness to mankind.

The fourth form of reproductivity, apostolicity, will be considered a bit later.

The Current Sterility

These three categories of human reproductivity supply us with an excellent criterion by which to measure modern society. Merely to describe them, as I have done here, is practically a condemnation of the current scene, for, is it not, in fact, these very categories of activity that are the most sadly neglected in our time?

Give a Look

The idea of marrying and the idea of having children no longer necessarily presuppose each other. You are indeed presumptuous if you presume that married people are going to have children. Nor is it considered polite to ask. The most sought-after bit of information by engaged couples is how to avoid having children. Let's not labor that point. It is, however, the focal point, the consequence, and the cause of widespread immaturity. That the modern rejects the minimum biological responsibility of propagating the race, is certainly a measure of our degradation.

It is not so easy to prove that there is a conspiracy against the intellectual life, but no proof is necessary if you by any chance have been attempting to encourage thinking among your neighbors. Whether you are a parish priest, a school teacher, a unionist, a soapbox orator, a member of a family group, a student, or just an ordinary Joe, if you have tried lately to get a group of people together to think a problem through, then I don't need to tell you that it's a lost art. Circumstantial evidence can be submitted in the way of adult comicbooks, photographic magazines, the half-thought-out glibness of popular commentators, the scarcity of intelligent opinion, the ubiquity of the greeting card, the toleration of moronic politicians, and beyond this the rabid anti-intellectualism found in many quarters of society where a thinker is regarded with malignant distrust.

Every conversation in the observation car or in the factory lunchroom is a warmed-over collection of mass-produced opinions. How few people there are who feel an urgency to stop and think, and how great the legions who flee the prospect! It is seldom that a moralist will raise the question of sloth in the midst of flagrant intellectual laziness, yet to let our minds grow flabby is much more reprehensible than physical sloth, and it is certainly a greater obstacle to virtue.

Sterile Activity

To say that we do not want babies does not imply that we are a continent people. Quite the contrary! To say that we do not want ideas, does not mean that we are an uninquisitive people.

Equally to the contrary! We are prone to abortive copulation, and for the same reason we are prone to a sterile inquisitiveness. Sex indulgence is the great pleasure of the body. Intellectual curiosity is the great pleasure of the mind. The latter no more implies ideas than the former implies babies.

Collecting facts is a fetish which has a superficial resemblance to scholarship. There is no more reason for thinking a fact-collector is a thinker than to conclude that a rag-collector is a tailor. Facts are the raw material for ideas, but they have an enchantment all their own and once we become enamored the likelihood that an idea will emerge becomes very slight. The research man, the factologist, is, according to our definition, intellectually immature. Much like a child, his concern for things distracts from the possibility of his making anything. His interest is not in living reality and dynamic creativity. His concern is for carefully embalmed corpses, each placed on its little slab and filed away in a well-indexed morgue. The fraud that is being perpetrated here cannot be condemned too strongly. The common man has come to put his trust in science, looking to the laboratory for leadership. He takes for granted that these men are safeguarding society from ignorance, and are guiding our national and cosmic affairs in a discreet and reasonable fashion. He places his hopes for the future in these serious young men who move about inscrutably with their briefcases or mumble quietly over their slide-rules. It would appear that all of these very clever people had the situation well in hand. The contrary is true.

The inquiry into all the various blind forces of nature whether the object of inquiry be atomic power, sex, or the law of supply of demand, up to now has been done *at the price of life* whether it be the life of the body, of the mind, of the soul, or of society. Subsequent to their various triumphs the scientists announce some particular benefit to life that may come as a consequence of their research. This is just *grandstanding*. It has nothing to do with the game. The search is for verification, not truth. The concern is for power, not life.

The average man remains intellectually immature because he has been persuaded by the experts, with their hocus pocus and bags full of facts, that he hasn't the intelligence to think for himself. The experts, in turn, betray a constant immaturity by persevering in research, invention and therapy, unconcerned for the whole truth, the life. The unleashing of the atomic bomb, for example, was not the act of criminals, but of children. They were not intellectually or responsibly "old enough to know better."

The Machine Tender

The average modern worker is not an artist but a machine tender, and in this fact lies the difference between maturity and immaturity. If as Christians we are concerned about the condition of the working classes, it is not only in respect to their material welfare, but even more in solicitude that their work be an instrument for developing virtue. Industrialism is not concerned with the welfare of the worker at all. This lack of consideration is exhibited in the worker's having been stripped of property, forced to live in sub-human quarters, but most of all by eliminating in him the need for skill or the development of human virtues.

The average worker, male or female, is required to do work for eight hours each day which by no stretch of the imagination would he *choose* to do had he a choice in the matter. No child in dreaming of his future has ever longed for the day when he might type from dawn to dusk, make the same limited repetitious gesture forty hours a week, drive an elevator up and down continuously, or file cards in pigeon holes ad infinitum. He has dreamed of being some kind of planner and maker, and perfecter of things. This latter dream has been denied except to a fortunate few. Thus work has come to be looked upon as a slavery, and the object of all effort is the pursuit of leisure.

Such a condition is a guarantee of immaturity. Why? Because the prerequisite to maturity is a sense of responsibility. The precise opposite to an artist (a responsible worker) is an automaton (a machine). The most essential industrial worker (except those few who are in the planning and designing departments) is the irresponsible man, the automaton. This irresponsibility must be cultivated in the worker because the asymmetrical rhythm of human virtue is antagonistic to the symmetrical rhythm of the machine. If this statement is too abstract, let me make it clearer by saying that courtesy, charity, ingenuity, spontaneity, recollection, tact, and any other human virtue you may name, are all monkey wrenches in the wheel of technological progress. The courteous bus driver will miss his schedule and fumble his change. The ingenious screw-machine operator will slow down his production time ("We *have* a man who is paid to be ingenious"). The charitable commuter will be late for work. The just truck driver will betray his company by giving place to weaker fellow workers. The tactful file clerk (tact is the virtue by which you give everything its just due) will be slowed down by his disdain for trivia (trivia is the largest category in most filing departments).

To fit into the process the worker gradually develops a deafness to the inner voice. Every time he responded in the past to his conception of right and wrong, truth and error, proportion and disproportion, he upset the boss, lost a sale, missed a train, insulted a co-worker, broke the machine, or typed the wrong address. So he became *adapted*, he learned to *like* his work. The price he paid was his sense of responsibility.

Unfortunately (for, were it otherwise, the solution would be easy), a man cannot be both a responsible man and an irresponsible man at one and the same time, so his after-hour activities and his off-the-job obligations reflect the irresponsibility so assiduously cultivated. He does not want to work, he does not want children, he does not want to think, because were he to do any of these he would embark upon a voyage of responsible maturity, filled with all of those unknown terrors from which the machine, the boss, the state, and the buck have protected him.

The Emerging Pattern

Out of this study a certain pattern becomes apparent. It would seem that men have become preoccupied with the processes of living at the expense of life itself. This would be a contradiction if it were not a paradox. It is a paradox with which any Christian should be familiar. We have heard the words, "He who would gain his life must lose it." If we cling tenaciously to the life processes, what we wear, what we put on, what we can prove, what we desire, what we can produce, we do not gain life but become sterile. Preoccupation with sex is making the family barren. Preoccupation with facts is atrophying the intellect. Preoccupation with production is making us unskilled automatons, and depleting our natural resources. We love our lives so much we lack the capacity for sacrifice and thus remain children.

Self-sacrifice and the mortification of desire are the prerequisites if one is to be a mature custodian over life. The parent dies daily that the child may live. The idealist becomes a martyr so that his idea will become fertilized with his blood. The craftsman grows bent and calloused in service. They die, and yet they live in the fruits of their giving.

The life of the race, of the intellect, and of the culture cannot survive unless it is incorporated into a divine Life. There must be some higher life, some greater happiness that makes the sacrifice of this human life worth while. A man will only be generous with his life, if in losing it he gains a higher life. No branch will bear fruit if it is separated from the vine. Men will be immature and barren until they are engrafted on Christ.

This is a Caricature

I was once accused by a very courteous questioner in Chicago of resorting to the same kind of caricature in my articles as I do in my cartoons. I admit to this fact. A caricature is the delineation of a pattern in which significant facts are exaggerated, and from which insignificant facts are excluded. That would be an apt description of this article. The cartoonist provides his audience with merely a frame upon which each can build his own structure. This, I think, is more complimentary to the reader than the work of a scholar who not only builds your entire edifice for you but send you the hinges, door knobs, and over-drape hooks wrapped up in his footnotes.

Now when a cartoonist makes a drawing of a saint, the last thing he does is to draw in the halo. This is not something merely added to the figure, as one might add a hat, but it is a sign that symbolizes a new quality that transfigures the entire portrait. The halo signifies a qualitative change in the subject of the cartoon. What was at first the drawing of a natural man is now a picture of a man infused with divine grace.

The prose-picture drawn cartoon fashion in this article has been that of human maturity, its definition, and an analysis of the social evils that stand as obstacles in its way. If I now add to this a fourth kind of productivity, *apostolicity*, I am not merely adding a hat but a halo. The entire quality of my subject will be transfigured. The facts which might have provoked despair become infused with hope. What might appear to have been a stalemate now becomes a challenge. No longer is it merely a question of man repaying his debt to the species through parenthood, thought and art, but man doing precisely the same things but now as part of a divine mission, infused with Christ-life, tasting of inevitable triumph.

Apostolicity

Because Christ has redeemed us and given us a share in His life and mission through the Sacraments, we now assume a new responsibility when we speak of maturity. We have the privilege of propagating the Christ-life. This does not exclude the other forms of reproductivity but assumes them into a higher and more glorious purpose. Rather than lessening the importance of parenthood, thought and responsible work, these now become sacredly significant.

That is why the current lack of Christian apostolicity overshadows all other social problems. Since it has been designed by God as the end to which all the powers of man should be

turned, and since within its scope all forms of reproductivity become more bountiful, and since it is the current which leads all mankind to God and eternal happiness, in embracing apostolicity we are indeed restoring all life to Christ.

Apostolic reproductivity is not by our powers, but by the power of God. Consequently, those adverse social circumstances I outlined before which are obstacles to human maturity, become for the apostle not *obstacles* but *occasions* for maturation. If parenthood has become more and more difficult, due to economic pressure and social stigma, we can embrace it to bring more souls to Christ and this thing we accept as a cross becomes a lever by which we can pry other couples free. Once freed of their fears and trusting in God they can go on to change the economic order, making it comply with the needs of the family. If thinking has become obsolete, we can embrace it, learning the mind of the Church, gaining self-knowledge and the knowledge of man. Then, with this weapon forged in fire we can set others free to find Truth, Who is Christ. If responsible workmanship has become extinct, we can bear the cross of slavery throughout the day, and seek in our leisure to gain mastery of tools. These skills are needed to implement the work of decentralization, restoring property, providing homes, publishing pamphlets, enhancing the liturgy, restoring the ill and the insane. From such skill applied in an organized fashion new social institutions will emerge to displace the over-crowded city, the proletarian apartments, the pornographic pulps, the mass-production factories, the passive congregations, and the medical abbatoirs. Thus we are faced with a privilege we dare not refuse: to be grown-ups in Christ.

ED WILLOCK



Catholic Action and Responsibility

Catholic Action is not just a matter of stirring up the laity to activity rather than passivity, but it is a specific remedy for a specific disease of our time. The technique it uses is no more arbitrary than is the medicine prescribed for a sick person. The technique which most perfectly embodies the Catholic Action idea (according to Pius XI) is that evolved by Canon Cardijn for the workers (Jocists), which consists in a cell movement working with social inquiries (see, judge and act). The modern disease is *irresponsibility*, and it is this precise ill that Catholic Action seeks to remedy. In this article we shall endeavor to show how it does it, and also to make friendly criticisms of some of the ways that the technique is being worked out.

An Age of Irresponsibility

We are living in a great era of irresponsibility. Terrible things happen, one after another. Yet it is difficult to say exactly who is responsible for causing the evils, and even more difficult to find anyone responsible for correcting them. In this respect ours is a subtle age. Formerly there was a more direct correspondence between the evil that was done and the evil wills of certain specific people who caused it to be done. Also, to remedy the ills was a matter directly related to the changing of the wills of people. Now it is otherwise. People are not so much indifferent as they are helpless and confused. They cannot be inspired to an all-out effort at reform because it is not clear what path will bring about reform. There is a tremendous sea of good will which has yet to be tested, a great area of generosity largely going to waste.

Irresponsibility extends from the smallest to the greatest matters. A boy just out of college or high school finds himself afloat in an economy which tosses him here or there, and which he neither understands nor has the power to combat. It is useless to tell him to practice virtue, to work hard, save money, be honest, etc. (things which worked in another day). He realizes, as though by instinct, that he is not the master of his fate.

So it is with the factory or clerical worker of more mature years. It's useless to tell him to save money, to look forward to buying a home and setting aside money for his old age. He knows that his future is bound up with wars, unemployment, strikes of workers in remotely related industries, and other factors completely beyond his sphere of influence.

Or take marriage. A bride and groom today have two strikes against them to begin with, not so much because of their own shortcomings as because of the ills of society. The success of their marriage will be jeopardized by the housing shortage, the lascivious girls of the advertisements, the absence of family wage scales, the presence of television and by the terrible pressure of a social philosophy of luxury, pleasure, comfort, materialism and promiscuity which will surround them twenty-four hours a day. Can they fight all this by simply practicing personal virtues? They are often not even aware of their enemies.

The welfare state is our greatest testimonial to irresponsibility. Because the doctors have failed to guard our health (and yet, what can any one doctor do in the face of modern problems?), we shall have socialized medicine. Because the real estate men and the landlords and carpenters and builders and architects have failed to house us, we shall all live in great bee-hives or jails where sterility will prevail. Because parents have failed, psychiatrists will take over. Because statesmen have failed, tyrants will reign.

Yet who, precisely, has failed? Is it this doctor, or mother, or mayor? Is it all of us or none of us? And what can this one or that one do now? Anyone who tries simply to practice the virtue which worked in another age is likely to find it will boomerang on him.

There is a lot of ersatz responsibility around but that merely serves to camouflage our real state. It is true that we can choose between a number of unsatisfactory candidates for president or mayor, but are we not powerless to conjure up a saint-statesman such as is desperately needed? We may (as public opinion) interfere with the workings of Congress, for good or for evil, but we can't reform Congress. We may, with our study clubs and our reading of newspapers and news magazines, be well informed about the surface happenings of a world in agony, but does that mean we are doing one thing to save it?

The Personalist Answer

The most natural reaction against the impersonality and irresponsibility which is suffocating us is an heroic assertion of the fact of personal responsibility. The term "personalist" comprehends a variety of degrees and opinions, and the personalist movement crosses all religious borders. It can be embraced, though possibly without ultimate congruity by atheists as well as Christians. It believes in the supreme importance and sacredness

of the human person. It measures things by what these things do to *people*.

Its practical motto is "do it yourself." If someone is hungry, feed him; don't wait for the state to do it. If your aunt is insane, take care of her; don't send her to an institution. If you need a house, build one. If factory work dehumanizes the individual, then factory work must go.

When, and if, personalism is taken as an ultimate remedy for the ills of society it implies gross errors. It is just an idealistic version of rugged individualism. It becomes a sort of cult of the person, by himself and in disregard of God. It does not have a true understanding of the common good. Ultimately, what's wrong with society is that it is not ordered to God, and not that it does violence to the human personality. It tends to destroy *us* precisely because it isn't ordered to God, and we will never fix society by concentrating on ourselves.

On the other hand there is a false common good on the horizon, which serves the collectivity at the expense of everyone. Against this threat it is necessary to shout to the heavens that we are not just helpless powers in the hands of politicians, that human minds and wills, infused by grace, still have the powers to transform the earth. But the unit of reconstruction must be not just persons, but groups of people in organic units.

The New Dimensions

While society see-saws back and forth between the opposite errors of individualism and collectivism, the Church is re-discovering for society the truth that man is by nature a social animal, unable to work out his destiny alone. Man is only truly man when he is a functional part of a group, the family group or a working unit of society. Because they will be small groups, men will not be lost, be mere members, as in the modern states. Because the working unit is a group, not an individual, no man will be under pressure to be and do all things at once. Because the groups will be organic, as in living things, each man will make a different contribution, so each will be dependent on the others, and charity and the other virtues will necessarily flow between them.

Catholic Action and the Group Answer

The first of the admirable features of Catholic Action, then, is the fact that it takes as its working unit a homogeneous group of twelve people or fewer, which is called a cell. Here it resembles the Communist Party which also works on the cell principle, and which took its inspiration from Christ and His disciples. Cells don't grow bigger, they multiply, and they are related to each



And seeing a certain
fig tree by the wayside,
he came to it, and found
nothing on it but leaves,
and he saith to it: May
no fruit grow on thee
henceforward for ever.
And immediately the
fig tree withered away.



other as parts of an organic whole, directed and coordinated by head. As in the human body, the cells in Catholic Action are not stereotyped reproductions of each other but are functional units of a whole. There is a homogeneity within each cell, but a diversity in the whole.

The power of Catholic Action to transform the world rests in its vitality rather than in mere numbers, although the movement does provide for great numbers in its multiplication of cells. Now in order to have vitality, the groups must be organic (that is living) and where Catholic Action doesn't succeed it is often because the cells have a mechanical unity rather than a real homogeneity. You cannot arbitrarily choose your basis of uniting with others. Rather you have to discover the groupings that the nature of society itself demands. All members of the cell must share their most important problems and work on those. If a group of married men are all veterans, they would be unwise to inquire into their status as ex-soldiers while they have the much more pressing problem of how to Christianize marriage today. Men who are lawyers would be unwise to unite with journalists to consider the problem of recreation in the parish in which they all live, since the problems of the legal and journalistic professions are themselves so pressing.

One reason that many of the girls' cells of Catholic Action accomplish less than they should, is that their basis of homogeneity is often superficial. They take as their common problem *this* office, or office workers in general, while the underlying and gnawing problem of the unmarried or not-yet-married woman will always be her unsettled or unsatisfactory state in life. Until this matter is resolved, all inquiries should be related to it, at least indirectly. This could be done by seeing all surface problems in the light of the nature of women. So long as Catholic Action operates on the principle that "well, we are here, so that's probably where we belong, so let's start Christianizing the place," they will only use their zeal to perpetuate what may be a bad situation (i. e., girls in offices). An example of this is a recent effort of the Young Christian Workers to get female office workers to join unions. That would seem to imply an acceptance of office work for women as good, or at least inevitable, without having inquired whether it really is or not.

A similar case would be that of advertising men. It would be a good idea to have a cell of advertising men but the inquiries would necessarily have to be made so as to allow the men gradually to understand the real nature of advertising, since this so-called

profession is at least under the suspicion of being fundamentally un-Christian. This does not mean that the men should be told "bang-bang—your jobs are bad," but only that the inquiry should be free and fundamental. If it turns out that advertising really is un-Christian of its nature, we ought not to be afraid to let advertising men discover that. If we are afraid, then we do not trust God to have some other vocation for these men which they are currently missing. The timid policy of not daring to face the possibility of reorienting these men will only lead to superficial inquiries (about saying "good morning" to everyone in the office) and superficial reforms (like raising a neckline of a semi-nude picture girl a quarter of an inch). How could such Catholic action renew society?

Or take the obvious instance of, say, Hearst newspapermen. They can either dare to inquire whether the framework of Hearst journalism is inimical to the Faith, or they can putter around with thousand trivialities and technicalities.

On the other hand, where you have something that is fundamentally good, you still have to be basic, but you needn't tear the house down. Not every girl in nursing probably belongs there but you can assume that most of them do, and make your reforms, however drastic, within that context.

The Neurotic Personality of Our Times

It is always easier to see other people's problems than our own—or their sins. Human nature is like that. In our day this characteristic is very much exaggerated by general neurosis. Whatever the causes of neuroses are, the effects are clear. They cloud personal judgments with all sorts of emotional distortions. The neurotic is very warped in judging himself or circumstances which involve personal relations. The excellent mind he often has shows itself only in abstract, remote, or depersonalized matters. So a maladjusted student can be brilliant in mathematics. So a man who can't manage his own household can be a brilliant engineer. So thousands of young people who don't have the heart or understanding or power of personal relations to go into politics or farming communities, seek and find relief in working for the vast governmental bureaucracy, as clerks or as planners of a sterile society not erected on human incalculables. So also is it an exaggerated tendency of our times to study everything except what relates to us. Any man in the street will pass an opinion about Chinese or White House affairs, however bewildered he is about his own wayward son. Catholics, too, love to form study groups. The suburban women whose very hearts are being crushed by a

prevailing spirit of keeping up with the Joneses, study the Marshall Plan or the errors of Protestants. Girls whose co-workers at the next desk may be thinking of blowing their brains out in despair are very interested in the foreign missions.

How to Make an Inquiry

The Catholic Action inquiry is a sort of guided investigation of the near-at-hand, of the area in which Mr. Jones and Mrs. Smith could really exercise a decisive influence if they could bring their united efforts to bear on it. If you like, it is to the social order what psychiatry is to the person. But just as a neurotic could (and often does) wander aimlessly and nearly forever, through his thoughts and feelings where his analyst or director has no real understanding of human nature or its purpose, so a Catholic Action group can investigate interminably and get hopelessly confused without strong and clear inquiries based on the fundamental structure of the problem.

Put it another way. It almost seems as though the person making Catholic Action inquiries must already know the answers. He must have some idea what the nature of the field is, but also some sense of where the modern situation goes off. That doesn't mean that nothing will be left to the Holy Ghost working through the cell members, for plenty will be left to them, and they may often have to correct and adjust inquiries as they go along. But it still holds that they need guidance from outside to keep their inquiry clear and basic. Who is this person?

It isn't, probably, the priest who is guiding the group. His special province is the moral and spiritual angle. The chances are he will be too remote from medicine, labor, nursing or whatever the field is, to have an idea of the basic problems in detail.

Perhaps this is where the intellectual comes in. Certain it is that there is a cleavage now between the intellectual Catholic and the man practically engaged in a business, profession or industry. Yet God made intellectuals and probably intended them to give the sort of guidance which they are capable of giving. Their specific gift is to be able to see things whole, and under a hierarchy of principles. They must learn from the practical man, but can't they also help him?

Take, for instance, intellectuals like Hilaire Belloc. Can't his great thinking on the servile state and on property help the workers to figure out their course in the face of the welfare state? Or consider Christopher Dawson and Christopher Hollis, who have done so much thinking and writing about capitalism, usury and

her problems. Are Catholic Actionists going to ignore them? Could bankers and insurance men possibly do so with impunity?

Soon we are going to have to make some fusion between the practical and the intellectual men if we are going to reconstruct society. Perhaps the second or third-rate intellectuals (like us) could act as catalytic agents between the great brains and the haven, not only through writing but also through aiding in making inquiries. At least it seems possible, and that is why we are printing some sample inquiries at the end of this article to show what we mean by an organic approach.

Action and Commitment

We said at the beginning of this article that Catholic Action had the answer to the irresponsibility of the age. Masses are irresponsible, single persons are impotent, but the organic small group is an opening wedge to the transformation of society. Then to be responsible you must have understanding, and the social inquiry is precisely an eye-opener into what the Christian answer to the problem at hand.

But there is a third element in responsibility, and that is the sense of being irrevocably committed to a circumstance and a problem. This, too, should be the natural result of Catholic Action. The Gospel inquiries, the services, the whole gradual deepening of the spiritual life of those in Catholic Action will be a major contributing factor. But over and above that there is the insistent third part of the social inquiry, the *act*. With each slight advance in understanding there comes an increase in responsibility to do something about it. And each time something is done the person who does it gets more deeply involved in people and problems and circumstances. Almost without realizing it he will get a new set of friends (mostly people who need friendship or help) and be involved in setting up *services*.

When Catholic Action works in an organic way the natural result should be to entrench its members deeply into the social order (at the root of problems, in the midst of a throng of people whom they influence); in fact, the effect should be precisely to make that fusion with the world (they with the world, and Christ with the world through them) which will enable them to leaven it. After a time they should be so deeply committed that anything they do will affect the whole body.

This effect is partly evident in Catholic Action now, but not nearly so much as it should be. People explain that they lack the right leaders. But could it not be again that matter of organic inquiry? One way to test an inquiry is to see if *real* actions flow

from it. Where the action tends to be over and over again "telling other people these ideas" or "talking about these things here & there," it probably isn't an organic inquiry. And spreading knowledge in this way does not deepen the commitment of the Catholic Action leader a bit.

The Future of the Leaders

Catholic Action forms people. That is its great contribution. Yet when a person is formed he cannot go back to a life work which he previously had patiently endured only because of his own underdevelopment. Now he needs something worthy of his new self. What we are beginning to see is Catholic Action leaders having to leave the youth movement because they are too old and so finding themselves, although formed, at loose ends. We also see Catholic Action students graduating from school, and consequently from the student movement, with finer and more apostolic characters than their fellows, but equally as lost as regards their future. This must mean that the Catholic Actionists were entrenched only in the movement itself and not in society. Ought they not to have committed themselves more and more as they went along so that finally they were at rest and expanding in the place to which God called them? Perhaps this is too much to ask of Catholic Action but we think it would flow naturally from inquiries which are basic and organic to the problem. In the long run it is in the transformation of society that the masses will find their way back to the Church.

PETER MICHAELS



Social Inquiries for Catholic Boys in a Catholic College

These inquiries are designed, when used over the several years of college life, to give young men (1) a sense of destiny and of calling in respect to the work of their own generation, (2) a maturity and responsibility commensurate with their age, and (3) a keen and intelligent use of their studies to prepare for their lifework.

As planned there are three series of inquiries as follows:

(1) On orientation (2) On vocation (3) On preparation for life, especially in regard to studies. Here is the first series.

Preliminary Inquiry No. 1: AN EYE-OPENING, QUICK SURVEY OF OUR GENERATION.

TEE: Taking yourselves and your circle of friends of your own age (whether or not in college), make as objective of survey as you can during the week. How do you stack up as a generation, well or badly? How are you judging? What are your virtues? Your weaknesses? What are the circumstances in which you have grown up? Where are you heading? Also get as much information as you can from your fathers and grandfathers. What were they like at your age? Are things different now? Are they better or worse? Why? Are you better or worse? Also recall any biographies you have read. What was Abraham Lincoln doing at your age? Or Napoleon? Or Pius XII? Or Saint Augustine?

JUDGE: What do you think of your generation in general? How does it compare with previous generations? How does it compare with what ought to be? What ought it to be? (Set up rough standards.)

LECT: Iron out your errors in observation, in preparation for attacking the inquiries to come.

Inquiry No. 2: MATURITY

TEE: How nearly mature are we physically? What are the signs (voice changing, shaving, etc.)

Spiritual Maturity: What is the working level (not abstract knowledge) of our religion? How much and what kind of uncoerced practice of our religion do we indulge in? Are we as spiritually mature as we are physically mature?

Intellectual Maturity: What is our attitude toward our studies? (1) Do we ever discuss what we have learned in class outside of class and in relation to modern problems, showing we have digested it? (2) Do we read on our own initiative books and magazine articles on the intellectual level of our classroom studies (or do some read only on the level of *Life* or comic strips while studying Saint Thomas)? (3) Is there a reluctance to study, complaints and procrastination (with cramming) or are we eager to learn, keeping up with studies and doing extra reading?

Social Maturity: Do we mix with people well? Say the right thing? Get along socially?

Responsibility: When there is something unpleasant at home, like family quarrel or illness or financial crisis, do we try to help solve the problem and do what we can to alleviate the unpleasantness, or do we escape as quickly as possible? When we know someone who is unfortunate, unpopular, a little "nuts," stupid, handicapped, or neurotic, what is our reaction? Do we avoid him? Or do we single him out and try to help him? When we are at a party do we look to see if anyone is not having a good time and try to remedy the situation? When someone's property is being destroyed (by a gang of students for instance) do we feel responsible for doing something to prevent it? Do we feel any responsibility for helping preserve the purity of the girls we know and what, if anything, do we do about it?

JUDGE: What is maturity? How mature ought we to be at our age? Do we measure up? Where specifically do we fail? Is there a direct relationship between maturity and responsibility? Between maturity and giving rather than getting? Do some people never grow up? (See your fathers.) Why aren't we mature? If we aren't, what can we do about it? How do you become mature?

ACT: (Suggestion) List the instances in which you have been acting immaturely and irresponsibly and work out plans for remedying; especially if you know girls or neurotic boys in common, resolve on a responsible action in their behalf.

Inquiry No. 3: MOMISM

SEE: Notice the relationship of boys with their mothers. (1) Are any of the mothers especially over-protective? (Won't let boys play rough sports, too careful about food or worried about rubbers.) (2) Are any of the boys spoiled? Especially compared to the girls in the family? (3) Notice the boys who are spoiled or are over-protected. Do they run to a certain type? Do they seem weak in any ways? What ways? How do they act in a crisis? (4) Do these boys seem to lack a normal interest in girls, or seem unnaturally fond of men? (5) Where this type of relationship exists, observe the mothers: Are they happily married? Are they really religious?

JUDGE: What is momism? (See Stecker's book and INTEGRITY article on "Smother Love," August, 1949.) What are the causes? What will be the results if it continues? What remedies are there? What can we do about the cases we know?

ACT: Decide on a program to help the victims you know.

Inquiry No. 4: STABILITY

SEE: Observe the stability or instability of your generation. (1) How many of your observation group come from broken homes? From unhappy homes? (2) How many of the boys know their goals in life? How many are drifting? (3) What degree of self-discipline do they have? (a) Can they get up in the morning? (b) Do they have regular study habits? (c) Do they get marks commensurate with their intelligence? (4) Do they indulge in escapist pleasures? Cheap reading? Wasting time?

abnormal emphasis on sports? Drinking or sex to get away from it all? These are all signs of despair.) (5) Are any of them neurotic? Been to psychiatrists? Had nervous breakdowns? Chain smokers? Mannerisms? Hammering? Tics?

JUDGE: How stable is your generation? What do you think the main reasons are for their instability? What are the reasons for the reasons? If unhappy home life is the reason, why is there so much unhappy home life?)

ACT: Decide on ways to help particular cases.

Inquiry No. 5: THE CRISIS OF OUR TIME—The purpose of this inquiry, which is an *intellectual* one, is to coordinate the personal situation, as discovered, with the world situation.

JEE: Arrange to get 5 or so books on the crisis and to pass them around or have one person report on each. Anyhow, they should all be read and summarized. (Suggestions: Sorokin's *Crisis of Our Time*, Cardinal Suard's *Growth or Decline*, Ed Willock's *Ye Gods*, Peter Michaels' *This Perverse Generation*, etc.)

JUDGE: (1) What is the world crisis? (2) Is there a coordination between the world crisis and the state of our own generation? (3) If a remedy were found for the world social problems, would our particular personal problems be largely cleared up? (4) Similarly, will we have to work on the world's problems concomitantly with any root effort to solve the problems of our generation? (5) Do you think that the meaning and purpose of our lives is bound up with unraveling the problems of our time? (6) Do you think you will have any realistic future apart from a frank effort to resolve the world crisis?

ACT: (Suggestion) Present your findings in this series of inquiries in some dynamic way to your fellow-students, school or class in a general meeting or play, or forum.

(Comments: Some may think these inquiries are too sweeping, inasmuch as each covers a lot of ground. Naturally each one does not have to be finished in a week. We think it is justifiable thus to hasten to the roots of the problems on two counts: (1) these are students and presumably have good minds, (2) it is only by a true diagnosis that the remedy can be found and applied.

Note that none of the inquiries is concerned with recruiting new members to Catholic Action. Some recruiting will have to be done but we feel that the group's influence, when naturally extended through real sacrifices and friendships with those in despair or trouble or neurotic (as indicated in the actions) will bear fruit in new memberships, and that the final action, if well done, should win prestige for Catholic Action and attract other prospects.

The second series of inquiries would deal with the nature of vocation, press home the unique vocation of this generation, and examine the signs of the new Christian ferment. It is only in the third series that an integration would be made between studies and the students' life, present and future.)

Inquiries for Social Workers

A series of inquiries has been worked out for social workers, based on each in turn of the spiritual works of mercy. Each work of mercy had three inquiries: (1) in respect to other social workers, (2) in respect to the clients, and (3) in respect to the profession. The inquiry on "admonishing the sinner" was further divided in respect to material and formal sin. We reproduce here only the inquiry on this spiritual work of mercy in regard to formal sin (on the part of the client) and in respect to other social workers.

SEE: Do you find the word "sin" used by your fellow workers? Are social workers aware of the relevance of sin to their clients' problems? Do supervisors encourage those under them to think in terms of sin?

JUDGE: What is sin? What do you mean by admonish? What is the difference between admonishing and judging? Do lay people have a right to admonish? Do social workers, owing to their state in life, have a special duty to admonish? What is fraternal correction? What are the obligations in respect to it? (See Saint Thomas.)

ACT: The action decided upon was to acquaint the office staff with these principles, whether in conference with supervisors or otherwise, depending upon the circumstances of each girl.

(Note: On the inquiry relating to the clients the action taken was to act on these principles in respect to a particular case. The question then arose whether or not to record this action in writing up the case. It was decided to do so. We mention this to show how these inquiries, which reject the amoral basis of most professional work, have as their effect the infusion of moral considerations into the work.)



Spiritual Maturity

People who are seriously concerned about doing something to Christianize the world too often overlook the importance of spiritual maturity. They realize theirs is a herculean task and one which needs enormous strength, but they sometimes forget the fact that it is a work of grace—a supernatural work—and that the people who will accomplish it will be people who are full of grace, who have developed a tremendous capacity for love. They will be people who will have advanced in the spiritual life, in union with God, who will have reached spiritual maturity, and who, as a consequence, will have God to give to the needy of the world. As it is, most of us, even if we have all the good will possible, have only ourselves to give. Because we are beginners in the spiritual life, all our works on behalf of our neighbor are really only a means toward holiness, a development of social virtue, and do not strictly speaking merit the title of "apostolate" which implies the overflow of holiness. For an apostolic life spiritual maturity is required, and consequently those of us who are interested in being apostles must necessarily be concerned about growing toward spiritual maturity.

By spiritual maturity we mean sanctity. We mean the state of soul of the Christian who has become so completely purified that he has become ripe "to be dissolved and to be with Christ," and at death is ready for Heaven without undergoing the fires of Purgatory. This admittedly is a high goal, and without allowing any diminution of the goal we can say that it is the normal one for a Christian, even though the average Christian, the average good person," doesn't attain it. This spiritual maturity is of prime importance for the apostle—that is, if he is to be an apostle in the full sense of the word; for he must have so advanced in the spiritual life that he has fruits of contemplation to give to souls, and at its height his apostolate must be the fruit of his union with God.

We stress the need of spiritual maturity for the apostolate in this article—not forgetting, however, that the primary reason for becoming spiritually mature is, of course, the glory of God. To the glory of the Trinity everything in Heaven and on earth is directed. Because God created us to become holy and to mirror His perfections we have the obligation of striving for sanctity. To desire to attain to full spiritual stature is to desire to love God vastly, "infinitely" if it were possible. It is to desire to contribute the most to His glory. Now there is really no contradiction in

desiring spiritual maturity for God's glory and in desiring it for the sake of the apostolate—that is, if we view the apostolate in its true sense as directed to the glory of God, and not in a narrow limited sense of achieving external success in roping in great numbers of people or in piling up buildings and statistics. So if we desire to become mature in the spiritual life for the purpose of becoming real apostles, we are simply saying that we want to become holy that we ourselves, and many others, may reach our destiny of glorifying God. In fact, in the saint the desires to love God and to love neighbor are so fused into one that in him there is really no separation of these two motives. "To glorify God and to bring others to glorify Him" has become a single desire.

Another thing worthy of note at the beginning of this article is the fact that while, for the sake of the apostolate, holiness is necessary, it is true that sometimes people who are just beginners in the spiritual life do accomplish great good for their neighbors. This is because the grace of God works as He wills and He can use any instrument He chooses to help His children. "God writes straight with crooked lines," and sometimes sinners are the ones He uses to sanctify the saints. But normally God uses holy souls, and especially saints, to accomplish the great works He desires. It is according to their capacity and willingness to be His instruments that His grace works through them, and it is a fact that cannot be over-stressed that one person who has reached perfection contributes more to the welfare of the Church and the good of society than thousands of mediocre souls.

And—as a final reminder to anyone who may have the impression that spiritual maturity shows necessarily in external apostolic success (as indeed it often does)—we should note that there are saints, particularly the saints of the hidden life, who do not appear to have exterior influence, but who necessarily because of their sanctity do wonders for souls. Such are like Saint Therese of Lisieux and Charles de Foucauld whose influence during their lifetime was extremely limited (the latter spending years among the Moslems of the Sahara desert without making a single convert) but whose influence after death grew by leaps and bounds.

"Active Life" and "Apostolic Life"

But what difference is there between the activity of the beginner in the spiritual life and the activity of the spiritually mature? If two persons, one a beginner and the other spiritually mature, are doing the exact same thing is there any distinction? The answer is that the activity of the already mature Christian is of a different nature from the activity of the immature person.

the latter's activity—his service to his neighbor—is practise in the social virtues. It helps him to rid himself of his faults, of his self-seeking. It assists him to rub off his worldliness and to prepare himself for prayer. As such his action is a preparation for contemplation. And as such the active life is considered a preparation for the contemplative. But the activity of the spiritually mature person is entirely different. He is already living the contemplative life, and his activity is the overflow of his contemplation. In contemplation he has grown in love of God and henceforth his actions on behalf of his neighbor are a sharing of his love without, however, in the least diminishing it. His love is a fire continually growing, without causing the flame at the center to die down or lose its glow. His activity is something added to his contemplation, a sharing of its abundance. This "sharing" may rightly be called an apostolate.

In the Beginning

But this is not so of the beginner. The person who is helping his neighbor and is at the beginning of his spiritual life is generally sincere in his desire to do good, but he is working with mixed motives. His love for his neighbor lacks purity and depth. He is inclined to feel hurt if his efforts are not appreciated, discouraged if his efforts do not succeed, impatient if his efforts meet with hindrances. He is shaken if he does not receive the understanding or assistance he feels are owed to him, especially by other good people. He is disturbed if evil seems to gain and he lacks insight into the workings of God's Providence. Often he feels proud of his efforts on behalf of his neighbor and begins to feel that he is really "something." His activity is awkward; he is lacking in prudence, and does not know how to deal with difficult situations. According to his capacity he serves his neighbor with more or less generosity, but his charity is not strong enough to make him persevere in the face of great obstacles, nor conquer his natural revulsion for certain people. Like the first Apostles during their time of spiritual immaturity, he sometimes quarrels with his associates over who should have first place.

He often pursues a course of "self-development" and views the spiritual life under a naturalistic tinge, believing that he can pull himself up in it by his own power, master his faults the way he did the intricacies of geometry, and attain to spiritual maturity the way he attained his full skill as a carpenter, tool-maker or lawyer. The spiritual equipment God has given him is not used to capacity; the gifts of the Holy Ghost are in their latent form and their fruits have not yet appeared.

Often the beginner does not realize that he is a beginner. He relaxes in the prestige and esteem he enjoys in his particular pious circle or apostolic group. He rests content with the path of earth immediately under his vision and forgets about the mountains still to be scaled.

If, however, the beginner perseveres in doing his best to conquer his faults and develop the virtues within his reach, in the normal course of the spiritual life, God will advance him and the Holy Spirit will purify and form him. For the beginner, if he is acting in the right spirit and has the proper spiritual direction, soon learns to realize that he cannot by himself make something of himself, but can simply remove the obstacles to the Holy Spirit's making something of him. And that is what he aims to do: to grow in the direction of the Holy Spirit.

Growing Up

In a sense growing up in the spiritual life is growing down. It is a sign that we are maturing spiritually if, after our efforts to become something, the Holy Spirit takes over and gradually teaches us through purifications and sufferings how unfit we are for ourselves for any good. As a result we become willing to let Him make what He wills of us. The person who has made progress in the spiritual life knows this truth. Exterior contradictions and interior trials have taught him the necessity of relying upon God and grace, rather than upon the gifts of nature. God has increased his taste for prayer and he has entered upon the way of contemplation. Formerly he knew God only in the mirror of sensible things, but now he knows Him in the mysteries of salvation upon which he loves to dwell. He learns to judge all of life in the light of the life of Christ; he is intent upon imitating His virtues. As a consequence, he has greater facility in his exterior works, in "being Christ" for his neighbor. His love for his neighbor is greatly increased. He is able to bring to him the fruits he has gathered in prayer. His works begin to assume the true character of an apostolate, and because he has more love than formerly he can accomplish more with less time and effort. He is learning the simplicity of Christ. His love for his neighbor is purified from the fluctuations of sense; it is above the influences of emotions and moods. His motives for loving his neighbor have been purified, and he is selflessly concerned with his welfare rather than with reaping success. He is able to see more clearly the needs of others, and to judge their needs in the light of eternity. He is awake to the tragedy of sin, and becomes increasingly unconcerned about lesser tragedies which he knows God's Providence

turn to good use. His advance in the spiritual life is marked by an increase of compassion for everyone with whom he has contact. He is acting in keeping with the title of "apostle" which is now his privilege to bear.

The Mature

But his apostolate is still hampered by a hidden egotism, and a subtle spiritual pride. Only God Himself can rid the soul of the last vestiges of sin. Only God can make the soul crystal clear, completely empty of all self-love, of all that is not Himself. If the soul leaves itself completely in the hands of the Holy Spirit, He will bring it to the abyss of its nothingness.

The saint touches the bottom of his nothingness, and only then becomes mature. In the Magnificat we have the canticle of spiritual maturity. In it Our Lady declares that "He has regarded the humility (the nothingness, the insignificance) of His hand-maid," but adds, "He that is mighty has done great things to me." The saints, like Our Lady, recognize the good they have, the virtues they possess, but they recognize that they all have come from God and belong to Him and to His glory. The saint has become completely God-centered. He sees everything in reference to God to such an extent that it would be impossible for him to know anything without perceiving its connection with God. He sees himself, his neighbor, and the world around him, all in God, from the vantage point of God. Dominated by faith and with the gift of wisdom in full flower, the mature soul sees the goodness of God in all things and views the marvellous workings of His Providence. For him, all things have fallen into place. He sees and understands them, not through themselves, but through his union with God. As a consequence he views his apostolate with the eyes of God, as it were, and pursues it under divine direction.

Grace, the divine life given us at Baptism, comes to full development in the saint. As in every soul in the state of grace, the saint the Blessed Trinity dwells. But besides enjoying this habitual union with God, the perfect soul is increasingly dominated by the Triune God dwelling within him. At the height of sanctity, he enjoys almost uninterrupted actual union with Him, and knows in the most profound way It can be known—outside the Beatific Vision—the Trinity living in his soul. Within him, consequently, is the perpetual impetus for increased apostolic effort. He desires all other men to come to this divine intimacy.

Spiritual Childhood and Maturity

We have already mentioned that growing up in the spiritual life is growing down. It is not surprising then that the way of

spiritual childhood as taught by Saint Therese of the Child Jesus should be one of the shortest, most effective ways to spiritual maturity. In fact, since Our Lord Himself made becoming as a little child the requisite for entering the Kingdom of Heaven, it is not surprising to note that in all the saints the qualities of a child—humility, simplicity, utter dependence upon God—should be present. And although it was the special mission of the Little Flower to point these qualities out, all the saints had them in essence. Her "remaining little, as a little child expecting to be lifted up by his father" is essentially the same as "the descending into one's nothingness in order to be lifted up by God" taught by Saint John of the Cross. In all the saints there is a child-like simplicity, a directness, a lack of affectation completely opposite to the duplicity and false prudence of the mature of the world who consider "every angle" before they act, careful to shield themselves and protect their interests. This simple and child-like spirit is evident in the apostolates of all the saints. Whether it is in Saint Teresa of Avila complaining to Our Lord about being stuck in the mud while she was on one of her trips to found monasteries, or Saint Catherine of Siena telling the Pope what he did wrong, or Mother Cabrini confidently founding twenty hospitals without any money, in the saints there is always the same directness of action, dependence upon God as a loving Father, and spontaneous joy and delight in His goodness.

But to become spiritually mature, to have fulfilled Christ's command to become as a little child—does this imply that the saint is back where he started in natural childhood? The answer is, of course, that there are important distinctions between spiritual and natural childhood. Spiritual childhood does not admit of the defects of natural childhood. Anyone who has had any experience with children knows that they do have their defects. Only a pointless sentimentality would refuse to recognize their naughtiness and the very real effects of original sin in them. The saint who has become in the fullest, most complete sense a child of God has no attachment to sin. In him is completely rooted out all inclination to evil and all the selfishness that is present even in a baptized child. Then too the soul in the perfection of spiritual childhood has the maturity of judgment, the virtues of prudence and fortitude (so necessary to the apostolate) which are lacking in the child. And unlike the child who according to nature must become more independent of his parents and increasingly self-sufficient, the saint grows more and more dependent on God, more and more convinced of his utter lack of self-sufficiency.

The saint, who is at once mature and child-like, can do "all things in God Who gives him strength" and it is this activity which comes with spiritual maturity which we next should consider.

The Apostolate

Like the Apostles on Pentecost, perfected by the Holy Spirit, the mature soul is ready to bring Christ to the world. His apostolic life is the most perfect because it is the union of the plenitude of contemplation with the perfection of action.

The spiritually mature person is eaten up with zeal for souls. He cannot live without caring for his neighbor (though now he loves him perfectly in and for God and in complete conformity with His Will) any more than he could live without loving God. In him the love of God and neighbor are fused into a single flame. There is only the one charity. He is under the compulsion to make Love loved. He must bring Christ to souls. He thirsts for their salvation, their well-being. It was this spirit which animated Saint Vincent de Paul, the Curé of Ars and Saint Francis Xavier, who spent themselves directly for souls by their preaching, administration of the Sacraments, and endless labors. Their influence was like a reflection of Our Lady's, who declared, "From henceforth all generations shall call me blessed"; thereby giving the result of spiritual maturity—the all-embracing, far-reaching influence of one's neighbor. The great apostolic saints became "all things to all men." Saint Francis Xavier evangelized fifty kingdoms. Saint Vincent de Paul was chaplain of the galley slaves, founder of a rural apostolate, father of countless charitable works, founder of two religious institutes, and besides all that, he had time to direct the contemplative nuns of the Visitation, and to denounce the heresy of Jansenism to Rome! The interests of the true apostle are only limited by the interests of Christ.

The fruits of spiritual maturity can show themselves in another way: in the form of the hidden apostolate of prayer and suffering. Such was the apostolate of Saint Therese, Saint Gemma Galgani, and Jacinta, the littlest of the children of Fatima whose short life culminated in a period of intense suffering offered to Our Lady for sinners. Because the mature soul is aware of his identity with the rest of humanity, his life of union with God relates to his neighbor in either of those two ways: as an apostle to men, or as a victim for them. Some saints, it is true, had the great privilege of being both, but generally either the victim or apostolic aspect predominated in their lives.

The Lay Apostolate

As it was with the saints so it will be with us. We shall be real apostles to the extent that we have advanced in the spiritual life. If we remain always at the beginning of the spiritual life our contribution to the salvation of souls and to the Christianization of society will be negligible. If we advance in holiness and enter upon the contemplative way, we shall have more to give our neighbor and our true apostolate will have begun. And finally, if we reach union with God and achieve spiritual maturity the effects of our apostolate will be far-reaching, a real radiation of the abundant charity of Christ.

ELIZABETH WILLIAMS

BOOK REVIEWS

Excellent Spiritual Book

SECRETS OF THE INTERIOR LIFE

By Luis M. Martinez, D.D.

B. Herder, \$3.00

This book by the Archbishop of Mexico is not intended to be a complete, ordered treatment of the stages of the interior

life, but a book of aid and encouragement for those who have already been attracted to developing an interior life. As such it is devotional in presentation, rather than doctrinal. Writing with great simplicity and abundant wisdom, the Archbishop points out to souls that the spiritual life is different from what they would imagine it to be, and that to advance in it they must descend into their nothingness and let God lift them up. He urges them to pluck out and to allow God to pluck out all attachments that hinder divine union.

The tone of the book is extremely gentle. Like Saint Therese of Lisieux whose doctrine he follows very closely, he urges us to have confidence in God and to realize His immense, fatherly love for us. But like her he is careful not to remove sorrow or the cross from the way of sanctity. He insists in the tradition of Saint John of the Cross that we must go to God in the obscurity of faith, and that desolation is an indispensable element in the spiritual life. In fact, a large part of the book is devoted to the uses of desolation.

There are many truths to be gleaned from this book, for instance the doctrine of grace is presented with clarity in a practical way as it works in souls, rather than in a speculative manner. Similarly, there are enlightening remarks on the relationship between contemplation and action. The last two chapters which treat of the goal of the spiritual life—transformation of the soul into God—are especially beautiful.

DOROTHY DOHEN

The Mature Mind

The innocent Christian will approach *The Mature Mind* by H. A. Overstreet (currently topping the best-seller, non-fiction lists) thinking at the author is going to say, "It's a pity more people don't grow up, here's how to get them to do it. . . ." Be it known, therefore, that Mr. Overstreet substitutes maturity for sanctity. Although it is never entirely clear what this new type holiness is (as a true religious concept it is clouded in mystery), nevertheless one can piece together a composite picture of the mature man, the *saint*. He is a person without free will who is conditioned by enlightened modern education to a possession of the supreme virtues of racial tolerance and cooperation. He is never variable. He solves all problems by the *scientific method*, which is sort of parody of the gift of faith, both in being supreme and in not being quite clear in our minds. He loves group discussions and has a passion for research. (Note this extraordinary statement to account for the shortcomings of Buddhism: "No one in Buddha's time knew how to set up the conditions for a research project.") The mature man and his wife have "creative" sex experiences, but do not let creative suggest babies to you, because it means something vague in the emotional order. The saint (the mature man) is the finest flowering of the evolutionary processes. He is strictly secular. He is atheistic. Science is his God—not the science of gadgets but the science of psychology and human relationships.

Therefore let the innocent Christian who reads this avert his eyes from the best-seller lists, cancel his membership in book clubs. Then let him buy a nice substantial book like *The Imitation of Christ* or *The Waters of Siloe*. Seriously, this is the sort of book which no one should read unless it is in the line of duty. Even then (for it seemed in my line of duty) it leaves one with a headache for a day or so.

This book is not an attack on Christianity directly, even though it contains some shocking anti-Christian passages, at once blasphemous and (oddly enough) childish. Instead we have maturity as the new substitute for Christianity. It is filling the vacuum left by the de-Christianization of Western society, and filling it with seven devils. Often the book says the right thing, but about a lower order. There are whole passages where you can substitute "spiritual" for "psychological" and the statement will be perfectly orthodox. Or again "insight" substitutes for "principle." We are not used to this sort of attack (although we are going to see plenty more of it) and therefore it could be very detrimental to one's faith.

Mr. Overstreet has a very good and penetrating (mature?) mind up to the point where it goes to pieces. His weakest area is religion, where he completely misrepresents every dogma he challenges. Catholics would spot his errors about original sin easily (we hope). Would they catch, however, the ultimate emptiness of his doctrine? Here the book resembles *Peace of Mind*, to which it is otherwise superior because Mr. Overstreet is much brighter and deeper than the late Rabbi Liebmann. In the end of both these best sellers we find that the mountain has labored and brought forth a mouse. For all the condescension of the authors toward Christianity, they end up advocating nice manners for third graders, compared to which the Sermon on the Mount is the thundering of God for the benefit of giant men, amid a chorus of a million angels.

PETER MICHAELS

Correspondence of a Saint

COLLECTED LETTERS
OF SAINT THERESE OF LISIEUX
Translated by F. J. Sheed
Sheed & Ward, \$3.75

These are all the extant letters of Saint Therese, 23 of them. Knowing this, expected to be bored, least part of the time,

encounter repetitions and trivialities. It turned out that the longer I read the more closely I read. Not once, but several nights I missed a few hours sleep for not being able to put the book down. Somewhere along the line I began praying to Saint Therese regularly.

The letters start when Saint Therese was only three (she had some help with this letter) and go up until within a few days of her death at twenty-four. Most of them are to her relatives, especially to her sister Celine, with whom she was particularly intimate. It was Celine who remained with their father until he died, caring for him during his long illness, and she then entered the Lisieux Carmel where Therese was her novice mistress. At about this time the saint was given, secretly, two priest-missionaries to aid in their apostolate with her prayers, her sufferings and her encouragement, so her correspondence did not diminish but was transferred to these two.

Perhaps the most immediately impressive thing about the letters is their style, for which we are obviously greatly indebted to Mr. Sheed. Saint Therese's letters are very warm, and spirited, but with a great spiritual strength and reserve. All the warmth is there in the translation, and all the clarity, with not a grain of sentimentality, though it is easy to see how that might have crept in with a mediocre translation.

All the virtues of Saint Therese stand out in these letters. Her great simplicity reveals itself throughout, sometimes rather pointedly, as in a postscript telling a friend about a raffle the Carmel is going to have and the price of the chances. Here, and other places where she writes something she has been told to say which probably is distasteful to her, it is done very simply without a hint of her own feelings. Again she has that simplicity in what she writes the missionaries and the way she tells unpleasant truths when necessary. Coupled with this simplicity is a tremendous charity. She is always saying encouraging and loving things to people, yet without deception or flattery.

Since I was preoccupied with the idea of maturity while reading this book I could not help but see how mature Saint Therese was from her earliest years. One gets the impression that she took up all her personal troubles with God from the beginning, so that she was free in her relations with other people to feel responsible for *them* and not intrude herself. Her reaction to seeing the Pope was very interesting in this regard. The episode was a disappointment. She told him she wanted to enter Carmel at fifteen, but someone intruded to sum up her case for the Holy Father somewhat brusquely and unsympathetically. She regarded the whole episode as something that happened according to the will of God, and in which she had done the best she could. It didn't seem to occur to her to be annoyed at the intruder, for she didn't see things from that human standpoint. Her quality of objectivity is especially marked during the suffering of her last illness, which she never reflects in her correspondence. Sometimes the letters are notably gay when the suffering was at its height.

The letters are arranged by years, each prefaced by a brief biographical sketch of that year. This correlation between the life and the letters is carried out further in footnotes. The footnotes are really a joy. They tell what happened to all the main characters, how events turned out, and lots of other pertinent facts. They piece out, for instance, the remarkable story of the infamous Hyacinth Loyson, an apostate Carmelite priest about whom Therese writes and for whom she prayed until her death.

At the end of the book there is a calendar of the important posthumous dates of Saint Therese's intercessory life in Heaven as evidenced by her letters on earth. From it one gets the impression that her apostolate is still going on.

CAROL JACKSON

Sermon Material

**SERMONS FOR THE
FORTY HOURS' DEVOTION**
by Rev. John Pastorak
Paperbound, \$4.00

Father Pastorak's intentions are of the best: to supply material for sermons on the Holy Eucharist for the Forty Hours' Devotion. The subjects treated are not of the kind that will hold the interest of an audience unless the priest who uses the material of this book writes and tells it in a more striking and forceful way. There is not much in this book to challenge the mind and to set the preacher a-pondering so that the answer that he finds to his thought-provoking problem also is a challenge to the minds of the people, quicken their attention, and give them with a well-remembered problem and answer. There is no freshness of approach in the presentation of the age-old truths in this book. Its value consists in covering in a simple style well-known subjects with commendable use of scriptural texts.

JOSEPH LAMONTAGNE, S.S.S.

Chesterton Reprint

CHAUCER
by G. K. Chesterton
Pellegrini & Cudahy, \$3.75

Repeatedly Chesterton has claimed that Catholic England was Merry England and here with entire enjoyment he sketches one of its most characteristic and attractive figures. As in the case of Shakespeare, it is not from the available meagre and mundane facts of his biography that the man emerges (they are not even discussed until the third chapter). Rather it is from the legends, romances and particularly from the *Canterbury Tales* that Chesterton draws for his portrait of their author—this sane, cheerful, normal, humanest of human beings, the good fruit of the balanced philosophy of the Middle Ages. For Chesterton places him among the Mediaevals and uncovers a strain of vital yet casual religiosity that runs through his writing from his A B C addressed to the Blessed Virgin to the conception of the *Canterbury Tales*, where the shrine of Thomas à Becket is the goal of all the pilgrims be they as vulgar as the Miller or as bawdy as the Wife of Bath. Defending the poet's greatness against the nineteenth century's bitterer of taste, Matthew Arnold, he shows that despite a lack of any

desire to reform in a time of social upheaval, there is another kind of "high seriousness" in taking "things as they came, and the world as I found it, and men as God had made them."

This is a typical Chestertonian biography, dealing with everything when dealing with anything, finding a wealth of significance in a detail or almost anywhere, effortlessly assimilating fact and scholarship, with a complete lack of pedantry. But we couldn't help feeling that there exists between the author and this subject a particular bond, the same "unruffled and radiant receptivity" for one thing; the same gift of praise which Chesterton feels in Chaucer to be a participation in the "primitive revelation" when God beholding His creation saw that it was good.

MARGARET KAHN

Modern Hagiography

SAINTS ARE NOT SAD
Assembled by F. J. Sheed
Sheed & Ward, \$3.75

The title of this book, though appealing in itself, has little relevance to the contents. The forty biographies of saints here assembled were all written within the last twenty-five years and it is that, not the gaiety of the saints, that marks the collection. Here we have a cross section of modern hagiography. Overwhelmingly it is interpretive biography. In genre it is remote from the simple, objective relation of facts (and fabrications) of ancient and medieval hagiography, although that is represented here by Saint Perpetua's own story, because it happened to be translated lately by Walter Shewring.

These sketches of saints are virile and their lives make sense to the modern precisely because their biographers see them against the perspective of the modern mind and scene. Some of the sketches have much more editorializing than fact. Some are just meditations about the saint—"What could God have meant by raising this one up?" I have no objection to this type of treatment; in fact, I think it is more or less inevitable, and very useful in our day. It makes interesting reading too. However, the interpretive element is so strong that it frequently focuses the saint's whole life and purpose to a meaning of the author's choosing which could be wrong. As a result you may be getting larger doses of Father Steuart or Father Martindale or Archbishop Goodier than of Bernadette or Peter Claver or Camillus. What struck me was that the impression of the saint was sharply at variance often with the one I had previously held, and, correspondingly, different facts were singled out for emphasis. Father Martindale and the producers of *Monsieur Vincent* ought to get together on Saint Vincent de Paul. Archbishop Goodier and I see Saint Augustine quite differently apropos of the same *Confessions*. But if I were to write about Saint Augustine I would frankly fit him into my interpretation, so I have no complaint.

The biographies are all short, some very short. They are varied and the book is most attractive. It's a good sort of thing to have around a family, or a guest room, or to give as a present.

CAROL JACKSON

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Mental Disease, by Peter Michaels, is on the relationship of Christianity to insanity. It is the result of an intensive study made by a group of interested people with the help of a Thomistic theologian. We have reprinted it three times.

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OVER 

Progress . . . The sensation you get from hearing about progress is one of pleasure that we are nearing the goal. The fatal mistake of the last few generations has been their neglect to ask "what goal?"

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Apostolate in Print . . . In this issue we look at publishing as a vehicle for truth and examine Life Magazine as typical of the world's offering. But instead of a magazine we find an elaborate advertising brochure.

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for trying out the Knox **LATIN-ENGLISH MISSAL** for a month before saying it was o.k. for us to be so desperately proud of it: that's exactly what people want to know before they buy a Missal—how people actually get on with it at Mass. All bindings are good leather: \$10 red edges, \$12 gold edges, \$15 morocco, \$25 sealskin.

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Order from your bookstore or from

JANE MACGILL

SHEED & WARD



NEW YORK 3

(Continued from Back Cover)

return to a puritanical Sunday. Let there be recreation on this day too, recreation in which the family takes part. Let the radio be still and the television screen blank, except for some special program that will add to the family's joy.

Marshal all your forces for the defense lest gross materialism, excessive worldly pleasure, the extremely crude immorality found in print and on the screen or stage take possession of Sunday, wipe from its face the divine impress, and use it to lead men into sin and irreligion.

It is quite true to say that the outcome of the battle between faith and unbelief will depend in great part on what one or the other of the opposing forces does with Sunday. Will the Lord's Day once more bear upon its brow, clearly and resplendently, the holy Name of the Lord or will that Name be impiously wiped out and forgotten?

*Here is a great field of action awaiting you. Go to work bring back the Lord's Day to God, to Christ, to the Church, to the peace and happiness of families.**

JVC

Beloved Sons and Daughters

The Observance of Sunday, the Lord's Day

On the occasion of the 25th anniversary of their founding, 70,000 men of Italian Catholic Action, together with thousands of the faithful from Rome and the surrounding country-side, filled to overflowing the vast piazza of Saint Peter's. They were there to hear words of congratulation and encouragement from their common Father. They heard such words generously spoken; and others too—words of direction, command and challenge. They thrilled to the cry of the Holy Father: *The time for reflection and planning is over. Now is the time for action! Are you ready?*

When the thunder of their "Yes" died away, the Holy Father proceeded to point to several fields of religious and social life where prompt action was needed. One seemed to be uppermost in his mind.

Sunday should once again become the Lord's Day.

Sunday should be a day of adoration and glorification of God, a day of Holy Mass, of prayer and quiet, of recollection and reflection, a day of joyful reunion within the bosom of the family.

There was perhaps some excuse for Sunday becoming a day of worldly recreation, when it was the only day of the seven on which the working man and his boss had a chance to relax and enjoy themselves. But now the working week has been reduced to five days for most workers. Sad experience has proved that Sunday, instead of being a day of innocent recreation became, as the Holy Father says, *a day of sin*. There is grave danger that Saturday will be added to the time of dissipation.

Here is a wonderful opportunity for fathers of families especially to fulfil an essential function in the apostolate. Let Saturday be the day of recreation—good, clean recreation. Let Sunday be given back to God. Make sure that the whole family stay united on that day of the week. Let Junior go to the movies some other day; let Mary have her dates on other nights, or let her bring the boyfriend into the family circle to learn what Christian family life should be. The Holy Father is certainly not thinking of a

(Continued on Inside Cover)